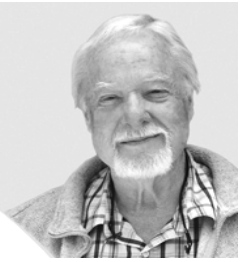
Smith's Report



No. 173 *Challenging the Holocaust Taboo Since 1990* July 2010

"Holocaust" Debate in Hungary
A Prefatory Note

by Arthur Butz

In March 2010 the Hungarian parliament adopted an anti-revisionist law making it illegal to dispute the orthodox version of the "holocaust." Hungarian nationalist and revisionist Otto Perge suggested a debate on the topic. One of the country's most prominent "holocaust" scholars, Dr. Laszlo Karsai, accepted the challenge. Having learned this, our old friend Jürgen Graf contacted Mr. Perge and offered his assistance, which Perge accepted. Graf then sent Perge 17 questions for his opponent, in English. Dr. Perge translated them into Hungarian and had them published on a web site supportive of the nationalist Jobbik party (http://kuruc.info). Having read them, Dr. Karsai told Perge that he did not intend to answer these questions.

However Dr. Karsai attempted to refute the revisionist point of view by making 15 statements, which he sent to Otto Perge, who has a sound knowledge of the subject but is not a specialist. Perge translated these statements into English and forwarded them to Graf. As some of Karsai's arguments are often adduced by revisionism's adversaries, Graf took

Jürgen Graf

great care to answer them in detail. Beginning on 24 April, Graf's answers to the arguments were published on the kuruc.info web site, in both Hungarian and English.

One of Hungary's best-known historians, Dr. Krisztian Ungvary, offered Dr. Karsai his help and prepared eight questions for Otto Perge. Perge is translating the eight questions into English. Graf intends to answer them when received, and the Hungarian translation will then be published on the above-mentioned web site.

Graf's detailed account of these developments is being continually posted on his web site (http://juergen-graf.vho.org), in English and German.

As for the Jobbik party, Jews showed consternation in April when it gained about 12% of the 386 seats in parliamentary elections, the *Jerusalem Post* bewailing that "the ruling Socialist Party was dethroned, falling from 190 to just 59 seats while its coalition partner, the Liberal Party, which enjoyed strong Jewish support, lost its parliamentary presence altogether."

Let us hope that the new Hungarian anti-revisionist law is still-born.

Hungarian Holocaust Debate: Otto Perge vs. Dr. Laszlo Karsai

by Jürgen Graf

In March 2010 the Hungarian parliament adopted an anti-revisionist law making it illegal to dispute the orthodox version of the "holocaust." At the same time, Hungarian nationalist and revisionist Otto Perge suggested a debate on the topic. One of the country's most prominent "holocaust" scholars, Dr. Laszlo Karsai, accepted the challenge. Having learned this, I contacted Mr. Perge, who fortunately knows English (I neither read nor speak Hungarian) and offered him my assistance, which he accepted. Thereupon I sent him 17 questions for his opponent. Dr. Perge translated them into Hungarian and had them published on the website Kuruc.info. Having read them, Dr. Karsai told Perge that he did not intend to answer these questions, and it is indeed highly improbable that he will.

Questions to Dr. Laszlo Karsai

1) In August 1944, a few weeks after the liberation of the Majdanek concentration camp by the Red Army, a Polish-Soviet commission wrote an "expert report" about the camp in which they claimed that no fewer than 1.5 million prisoners had been murdered there.[1] This document was presented by the Soviets as evidence at the Nuremberg trial.[2] As early as in 1948, Polish historian Zdzislaw Lukaszkiewicz reduced the Majdanek death toll to 360,000.[3] A further reduction took place in 1992 when Polish historian Czeslaw Rajca spoke of 235,000 victims.[4] Another 13 years later, in 2005, Thomas Kranz, director of the research department of the Majdanek museum, stated that 78,000 prisoners had perished in the camp.[5] For a comparison: In their 1998 book *KL Majdanek: Eine historische und technische Studie* the revisionist authors Jürgen Graf and Carlo Mattogno came to the conclusion that approximately 42,200 people died at Majdanek.[6] So the new figure of the Majdanek museum is still higher by 35,800 than the revisionist one, but lower by 1,422,000 than the one claimed at Nuremberg and lower by 157,000 than the official figure of the Majdanek museum until 2005. – Any comment?

2) In its English-language edition, the Israeli newspaper *Ha'aretz* reported on 18 April 2004 that 687,000 Jews who had lived in the countries under German control during the Second World War were still alive at that moment. Consequently, there must have been several million Jews in the same countries in May 1945. How does this figure square with an extermination policy?

3) If the National Socialists had really intended to exterminate the Jews, almost no Jewish concentration camp inmates would have survived. But the "survivor reports" fill whole libraries. Many of these former Jewish prisoners had been transferred from one camp to the other without ever being exterminated. An extreme case is the Polish Jew Samuel Zylberstztain who survived ten camps: the "extermination camp" Majdanek, the "extermination camp" Auschwitz and eight "normal concentration camps" into the bargain.[7] The Austrian Socialist and Jew Benedikt Kautsky spent six years in the camps (Dachau, Buchenwald, Auschwitz, and again Buchenwald) before being liberated in spring 1945.[8] The Jew and anti-Nazi resistance fighter Arno Lustiger is "a survivor of the concentration and extermination camps" (*Frankfurter Allgemeine Zeitung*, 27 April 1995). The newspaper did not reveal which "extermination camps" Lustiger had been interned in, but he cannot have been exterminated in any of them, because he was still very much alive in 1995. These examples can be multiplied. How does this square with the assertion that the aim of the German leadership was the physical annihilation of the Jews?

4) According to the "Holocaust" story, from spring 1942 at Auschwitz all Jews unable to work were gassed upon arrival without previous registration. If this assertion were true, no names of old Jews or Jewish children would figure in the *Sterbebücher* of Ausch

Continued on page 7

New CODOH Website to Challenge Elie Wiesel on Auschwitz Tattoo and Other Identity Issues

by Carolyn Yeager

I Con the World

Elie Wiesel has conned the world (no small achievement) into seeing him as the next best thing to God, as someone who has risen above it all, who is capable or *has earned the right* to pass judgment on the rest of humanity. What has earned him this right is clearly his suffering during the year he was held in German camps and his "powerful prose" in describing it.

Venerated and billed as "the world's most famous Holocaust survivor," a Nobel Peace Prize Laureate earning hundreds of thousands of dollars a year in speaking fees (at $25,000 a pop it might be close to a million), and holding a prestigious but undemanding six-figure professorship in Humanities at Boston University, Elie Wiesel has never been asked to show proof that he is what he says he is.

Everything written about Elie Wiesel that this writer finds skims over the details and dwells on the emotionality of Holocaust, humanity and hate. Among the many unnerving quotations from Elie concerning the H-word is this one, which appeared in an essay in the *Jewish Daily Forward* of June 9th by Anita Epstein, titled "Why I Cannot Forgive Germany:" (1)

> *"I cannot and I do not want to forgive the killers of children; I ask God not to forgive."*

Ms. Epstein is influenced (or inspired?) by Wiesel to hold on to hate by holding on to holocaust legends such as the one about "Germans" throwing babies off of balconies.

Another famous statement made by Elie is:

Elie Wiesel
(and his questionable arm)

> *"Every Jew, somewhere in his being, should set apart a zone of hate - healthy virile hate - for what the German personifies and for what persists in the German. To do otherwise would be a betrayal of the dead. "*

However, Elie's actual presence in the Auschwitz "death camp" and the Buchenwald concentration camp during 1944-45 rests solely on the claims of the *New York Times* and his well-promoted books, the most famous being his first one, *Night,* published in 1955 in Buenos Aires. That's an interesting story in itself, but here I will limit myself to a chronology of *NYT* features on Elie that coincide with his advancing fortunes.

On **May 6, 1945,** the *New York Times* published the now famous photograph of the "Crowded Bunks in the Prison Camp at Buchenwald" without identifying anyone in the picture. Further use of the picture follows.

*** October 1983**, it was published again in the high circulation Sunday *NYT Magazine* with this caption*:* "On April 11, 1945, American troops liberated the concentration camp's survivors, including Elie, who later identified himself as the man circled in the photo."(2) (Wiesel says he is the last one on top row in this cropped version of the picture)

Wiesel had not claimed to be in this picture before, and this face is not the face of a 16-year-old boy, nor does it resemble an existing portrait of Elie before he was deported. But, the article included the statement: **"**His name has been frequently mentioned as a possible recipient of a Nobel Prize, for either peace or literature." So we suspect it was part of the campaign being waged to win him a Nobel Prize.

As David O'Connell has written in "Elie Wiesel and the Catholics,"(3) the *NYT* had manufactured

history by declaring erroneously that Wiesel is seen in the picture, even though Wiesel had stated over the years that he was in the sick bay at Buchenwald on April 16, the day the photograph was taken.

*** October 14, 1986.** The Nobel award was announced.

*** November 2**, **1986**. The *NY Times* again published a severely cropped version of the Buchenwald photo with the caption*:* "Elie Wiesel, the winner of the Nobel Peace Prize (at far right in the top bunk) in the Buchenwald concentration camp in April 1945, when the camp was liberated by American troops." (4)

*** January 4, 1987**. The *NYT* erroneously claimed that Wiesel had been "freed from Auschwitz" during the war. (5)

*** January 18**, **1988.** The *NYT* wrote on the occasion of his trip to Auschwitz: "Mr. Wiesel was a prisoner at Auschwitz and witnessed the killing there of his father and one of his sisters." (6) But, according to Wiesel's account (no records), his father died in Buchenwald. The *NYT* of course knew that Auschwitz was a familiar Holocaust "keyword" to its readers, while Buchenwald was not.

More confusion:

*** June 3, 1987**, the *Chicago Tribune* published a photo of Wiesel, accompanied by two other men**,** standing in front of a blown-up version of the picture and pointing to himself in it. The caption read: "Nobel Prize winner Elie Wiesel points to a picture of himself, taken by a German at the Auschwitz death camp in 1945. The photograph is part of the Holocaust Memorial in Lyon, France."(7)

*** April 21, 1995**, Wiesel told the German weekly *Die Zeit* that the picture had actually been taken the day after the liberation, that is, on April 12, 1945, not on April 11, as he had always implied. (It was actually taken on April 16.) He also said, "On the day after the liberation the picture was taken in the Children's Block at Buchenwald by an American soldier. It shows old men. But these old faces are the faces of men who, in truth, were 15 or 16 years of age like I was." (8)

Myklos Gruner

There is much more to the story of that photograph, but this must be sufficient for now.

Counter Claims

In March 2009, fellow Hungarian Jew Myklos (Nikolaus) Gruner's accusation that Elie Wiesel is an imposter broke onto the Internet, mainly via an article (9) on Henry Makow's website that he picked up in turn from a Hungarian website. (10) Naturally, it didn't get much coverage in the media, even though Gruner had documents from both Auschwitz and Buchenwald to back him up, including undisputed records that show him registered as a prisoner in both camps. Back in January 2003, Gruner had issued an "international press release to the world" from his home in Sweden:

> *"Elie Wiesel A-7713 has never existed, and the man claiming himself to be 'Elie Wiesel' with the concentration camp number A-7713, knowing full well that this number belonged to someone else, is an imposter of the worst kind. For this statement, I, Nikolaus Gruner A-11104, have certified and written knowledge of."* (11)

In a press release of 2006, Gruner states: "I […] take full responsibility in revealing that the 1986 Nobel Peace Prize winner 'ELIE WIESEL' has been impersonating Lazar Wiesel A-7713 who was born 1913 in Marmaros, Hungary. Furthermore I also state that the archives in Auschwitz and Buchenwald are missing evidence to prove that 'ELIE,' known as A-7713, was ever registered as a prisoner in any German concentration camp at all." (12)

The evidence Gruner presents is compelling, and can be found in an organized fashion in two articles written by Carlo Mattogno and posted at Inconvenient History Revisionist Blog (13) on Feb. 24 and March 26 of this year. One small piece of this evidence is that Elie Wiesel was born on Sept. 30, 1928, and another is that the ID number A-7713 was given out on 24 May (the same day Gruner received his number), but Elie Wiesel says in his book *Night* that he wasn't deported from Sighed (Marmaros) until after May 28, and possibly not until June 3, 1944.

But the most persuasive evidence to me is registration cards and *other official documents* from the Auschwitz Museum archives that show Lazar Wiesel, b. Sept. 4, 1913 received number (and tattoo) A-7713 and *his brother*, *Abraham*, b. Oct. 10, 1900 was given A-7712.

A-7712 is the number Elie claims belonged to his father Shalom, who was with him. There are no such records for Elie and his father. Nor for his two sisters who supposedly survived Auschwitz too.

The situation at Buchenwald is similar and the evidence against Elie Wiesel being a survivor of Auschwitz and Buchenwald at all continues to build, evidence that will be graphically presented and archived at our a website that is now under construction and will be open this month.

Where's the tattoo?

Our new website will carry the theme "Where's the tattoo?" – an idea originally suggested by a poster on the CODOH forum. We present this to viewers as a worldwide challenge and to encourage an investigation to find answers. We will ask for independent efforts by diverse groups to work with film, Youtube videos, petitions and letter-writing campaigns to universities, especially Elie's employer, Boston University.

We will challenge those in the "mighty mainstream media" to report on this issue and how it develops. Everyone—you—can act as an individual entrepreneur, make use of the information we will provide, contribute information to I Con The World, coordinate with us. Our spotlight on Elie Wiesel and the issue of who he really is will be intense and unrelenting. We are not talking here about speaking in riddles, but of producing evidence that is *in-your-face* … or in-his-face. We urge your participation, we urge you to recruit others by bringing I Con The World to their attention, by encouraging others to contribute in whatever way they can.

Watch for us. Get ready to help.

Endnotes:

1) *Jewish Daily Forward*, June 9, 2010. http://tinyurl.com/27u9fz3
2) Samuel G. Freedman, "Bearing Witness: The Life and Work of Elie Wiesel," *NYT*, October 23, 1983.
3) "Elie Wiesel and the Catholics," *Culture Wars*, November 2004.
4) Martin Suskind, "A Voice from Bonn: History Cannot Be Shrugged Off," *NYT*, November 2, 1986.
5) "A Survivor's Prize," *NYT*, January 4, 1987.
6) "Wiesel and Walesa Visit Auschwitz," *NYT*, January 18, 1988.
7) "Elie Wiesel and the Catholics," ibid.
8) "1945 und Heute: Holocaust," *Die Zeit*, April 21, 1995.
9) http://tinyurl.com/clc4qn
10) http://kuruc.info/r/6/36390/
11) Nikolaus Grüner, *Stolen Identity*, Stockholm, 2005-06.
12) Grüner, ibid.
13) http://www.revblog.codoh.com

Richard Dawkins: Hardcore Atheist -- Holocaust Theologian

by Paul Grubach

Distinguished biologist and widely admired author Richard Dawkins is well known to most educated people. Since his authorship of the classic book, *The Selfish Gene*, and other works on evolutionary biology, he has become one of the most widely read scientists of our time. No matter what you might think of him personally, there is no doubt that he is a persuasive and gifted writer, so much so that the *Wall Street Journal* said his "passion is supported by an awe-inspiring literary craftsmanship." Clearly, his works are important contributions to the field of evolutionary science.

No one to fear controversy, Dawkins has in the past demonstrated intellectual courage, for he has dared to critique one of the most powerful political entities in the world today, the Jewish-Zionist power elite. He once said that Jews "more or less monopolize American foreign policy." Religious Jews may be a relatively small group, but they "are fantastically successful" in lobbying the US government, he added. As was to be expected, he was verbally attacked by prominent Jewish leaders.

Unfortunately, his courage and intellectual acuity comes to an end when it comes around to the Holocaust religion. Dawkins is the world's most prominent hardcore atheist. In his popular books he comes off as an implacable oppo-

nent of religion and the idea of God. Yet, in his most recent book, as we shall soon see, Dawkins joined the ranks of the Holocaust faithful, as he can now be rightly labeled a "Holocaust theologian."

In *The Greatest Show on Earth: The Evidence for Evolution*, Dawkins compares "Holocaust deniers" to "Evolution deniers." He writes that "Holocaust-deniers really exist.

They are vocal, superficially plausible, and adept at seeming learned. They are supported by the president of at least one currently powerful state, and they include at least one bishop of the Roman Catholic Church. Imagine that, as a teacher of European history, you are continually faced with belligerent demands to 'teach the controversy,' and to give 'equal time' to the 'alternative theory' that the Holocaust never happened but was invented by a bunch of Zionist fabricators. Fashionably relativist intellectuals chime in to insist that there is no absolute truth: whether the Holocaust happened is a matter of personal belief; all points of view are equally valid and should be equally 'respected'" (p. 4).

If I understand him correctly, Dawkins is attempting to establish two points. First, he is claiming that "Evolution denial" is just as absurd as "Holocaust denial." Second, just as schools should not devote "equal time" to the claims of those who deny the Holocaust, so too, they should not give "equal time" to those who deny Evolution. Space limitations will enable me to deal only with the first proposition.

In defense of this proposition, Dawkins make this most outlandish statement: "The evidence for evolution is at least as strong as the evidence for the Holocaust, even allowing for eye witnesses to the Holocaust" (p. 8). At the dawn of a new age of reason, this will be looked upon as one of the most absurd statements Richard Dawkins ever made.

Dawkins's comparison of "evolution denial" to "Holocaust denial" (Holocaust revisionism) is an excellent example of the fallacy of faulty analogy. The fallacy of faulty analogy is committed when the compared or analogous things have more important differences than similarities. Evolutionary theory is based upon a large body of physical

Richard Dawkins

and scientific evidence from botany, zoology, embryology, ecology, comparative anatomy, paleontology and genetics. By way of contrast, as far back as the late 1970s Holocaust historian Leon Poliakov admitted that there are no authentic German documents that prove the Nazis had any plans to exterminate all of Europe's Jews. Furthermore, the late premier Holocaust historian, Raul Hilberg, admitted as far back as 1985 at the first Zundel trial in Toronto that scientific evidence for the Holocaust is missing. Most recently, in December 2009, the widely recognized Holocaust expert on the Auschwitz concentration camp, Robert Jan van Pelt, admitted that there is no physical evidence to prove 99 per cent of what is allegedly known about the Auschwitz extermination story: our knowledge of the "truth" of the "Auschwitz gas chambers" is based almost exclusively upon eyewitness testimony.

The evidence for evolution is the physical data from the biological and geological sciences: the "evidence" for the Holocaust is for the most part just eyewitness testimony. There is no scientific evidence to prove that Jews were ever gassed in homicidal "gas chambers." Thus, one cannot compare the traditional Holocaust doctrine to the theory of Evolution.

Ironically, Holocaust theologian Dawkins, who claims that the Holocaust is just as much of a fact as evolution is, goes on to discredit the very type of evidence that the Holocaust doctrine is based upon—eyewitness testimony! Dawkins wrote: "Moreover, 'actual observation or authentic testimony' can be horribly fallible, and is over-rated in courts of law." He cites a famous scientific study of "eyewitness testimony" carried out at the University of Illinois. In this study, participants were told that their powers of observation were being tested. In a complicated scenario, they had to count the total number of times that basketballs were passed from person to person. During the film a man in a gorilla suit postures in front of the camera for more than one-third of the test period. And yet, the majority of witnesses never see him. Dawkins concludes: "Eye-witness testimony, 'actual observation,'—all are, or at least can be, hopelessly unreliable" (pp. 14-15).

Dawkins concludes: "Sadder and wiser after my second viewing of the film, I shall never again be tempted to give eyewitness testimony an automatic prefe-

rence over indirect scientific inference" (p. 15). Yet, Holocaust theologian Dawkins contradicted himself. He originally said that the Holocaust is just as much a fact as evolution is: then, he goes on to discredit the very type of evidence that the Holocaust doctrine is based upon—eyewitness testimony!

Dawkins's statement regarding the "truth" of the Holocaust religion may very well have been some form of "penance" for "sinning" against one of today's "gods" of the Western World—the Jewish-Zionist power elite. After severely criticizing the Jewish-Zionist lobby, he may have inserted this logically foolish *mea culpa* into his latest book as a sort of "religious apology" for daring to say that "Jews more or less monopolize American foreign policy." Dawkins is not stupid: he realizes that if he wants to continue to have his books published in the United States, where Jewish sources wield enormous power over the mainstream publishing industry, he had better make sure that he is a part of the "Holocaust faithful" and does not make the Jewish lobby too angry. [Copyright 2010]

Jurgen Graf: Hungarian Holocaust Debate:

witz. But a study of these documents, which were published in printed form in 1995, [9], reveals that many old Jews and Jewish children were registered at Auschwitz:

–2 Jews over 90 years of age;

–73 Jews from 80 to 90 years of age;

–482 Jews from 70 to 80 years of age;

–2,083 Jews from 60 to 70 years of age;

–2,584 Jews from 0 to 10 years of age.[10]

Considering these statistics, how can one seriously claim that Jews unfit to work were gassed without registration at Auschwitz?

5) The documents of the Auschwitz camp administration show that there were 85,298 inmates at the Auschwitz-Birkenau concentration camp on 31 December 1943. No fewer than 19,699, i.e. more than 20%, belonged to the category "unfit to work."[11] Why were these "useless eaters" not exterminated, as the "Holocaust" legend claims?

6) On 27 July 1944 the administration of the Auschwitz camp compiled a statistics about the prisoners "temporarily quartered in the camp of the Hungarian Jews." The document shows that until that date

Miklos Nyiszli

3,138 Hungarian Jews had received medical treatment at the camp hospital. 1,426 of them had undergone surgical operation.[12] According to the "Holocaust" story, a huge number of Hungarian Jews were gassed at Auschwitz between 15 May and 9 July 1944. While not one of these alleged gas chamber murders is confirmed by a German document, the medical treatment of 3,138 Hungarian Jews at Auschwitz until 27 July is indeed *documented*. What conclusions will a logically thinking person draw from these bare facts?

7) As Polish historian Henryk Swiebocki has documented, 11,246 prisoners underwent surgical operations at Auschwitz between 10 September 1942 and 23 February 1944.[13] What kind of "extermination camp" was this where more than 11,000 prisoners were not only not exterminated, but operated on in a period of just 18 months?

8) Mainstream "Holocaust" historians are unable to present even a shred of documentary evidence for the alleged "gassing" of Hungarian Jews between May and July 1944. The whole accusation rests on "eyewitness testimony." Two of the most prominent "witnesses" to these alleged mass murders are the Hungarian Jew Miklos Nyiszli and the Slovak Jew Filip Müller. In his book about Auschwitz, which first appeared in Hungarian in 1946[14] and later was translated into German, English, and French, Nyiszli claims that 20,000 people were gassed and burned every day in the Auschwitz crematoria, and that another 6,000 people were shot or burned alive every day in the nearby forest. In

his 1979 book *Sonderbehand lung*, [15] Filip Müller describes how he had to undress the bodies of the gassed Jews in the gas chamber.

Once he found a piece of cake in the pocket of one of the victims, which he devoured greedily. As Müller cannot have devoured this cake with his gas mask donned, we cannot but conclude that he was immune to Prussic acid. Müller states furthermore that three bodies were simultaneously burned in a crematoria muffle within 15 minutes. In 1975 a group of British cremation experts came to the conclusion that the minimum duration of the cremation of an adult corpse in a crematoria muffle is 63 minutes, [16] so Müller's figure is nine times too high. Do you consider Nyiszli and Müller credible witnesses? If you don't, could you please name a credible witness to the gassing of the Hungarian Jews, and could you quote his testimony, so that we can analyze it?

9) According to the French Jew Georges Wellers, the number of Hungarian Jews gassed at Birkenau between May and July 1944 amounted to 409,640,[17] while leading Jewish "Holocaust" historian Raul Hilberg contents himself with "over 180,000."[18]

Where were the bodies of the victims cremated? In order to clarify this question, we have to take into account the following facts:

a) At the time, there were four crematoria in Birkenau (Krema II, III, IV, and V; crematorium I at the main camp Auschwitz I had been inactive since July 1943).

b) Crematoria II and III had 15 muffles each, crematoria IV and V 8 muffles each. So the 4 crematoria had altogether 46 muffles.

c) If we assume that the incineration of a body in a muffle took 60 minutes, that the crematoria were active 20 hours per day, and that they functioned perfectly during the whole period (a rather unrealistic assumption!), they could thus burn 920 corpses a day. In order to allow for the presence of children's bodies, we will increase this figure to 1000.

On 2 February the Soviet daily Pravda published an article by the well-known Soviet-Jewish war correspondent Boris Polevoi entitled "The Death Factory at Auschwitz." In this article, Polevoi spoke of a conveyor belt on which prisoners were killed by means of electric current.

d) In the 55 days between 15 May and 9 July, the crematoria could thus *theoretically* incinerate 55,000 bodies. If Wellers' figure of murdered Hungarian Jews is correct, there were therefore (409,000 – 55,000 =) 354,000 unburned human bodies at Birkenau after 9 July. If Hilberg's figure is accurate, there were still (180,000 – 55,000 =) 125,000 unburned corpses. The "Holocaust" historians cannot claim that these bodies were burned after 9 July, because according to them, the gassings continued until late October 1944, albeit on a lesser scale. Furthermore, the bodies of prisoners who had died from natural causes at Auschwitz-Birkenau had to be incinerated too. So how did the Germans make these mountains of corpses disappear?

10) Based on the declaration of "eyewitnesses," such as Filip Müller and Szlama Dragon, the "Holocaust" historians claim that the corpses of the gassed Hungarian Jews were partially burned in huge ditches near the crematoria. During that critical period Birkenau was photographed several times by allied planes. None of these pictures show any "incineration pits" or large open fires.[19] How do you explain this fact?

11) Two German wartime documents quoted by Carlo Mattogno in one of his articles [20] definitely prove that the morgues of the Birkenau crematoria were not used as homicidal gas chambers, as the official historians claim. On 20 July 1943 SS physician Dr. Wirths asked the Central Construction Office of Auschwitz to set up provisional morgues in several sectors of the Birkenau camp. At that time, the bodies of prisoners who had died in the camp were stored in wooden sheds before being taken to the crematoria. As Birkenau was infested with rats, these rodents were attracted by the bodies and feasted on them.

In his letter Dr. Wirths stated that the rats were the carriers of flees which could spread plague, and an outbreak of this disease would have dire consequences for the staff and the prisoners. On 4 August 1943 Karl Bischoff, chief of the Central Construction Office, answered that no provisional morgues were needed, as the corpses of deceased prisoners would henceforth be taken to the crematoria twice a day.[21] This proves that the morgues of the crematoria could be used as such any time and were not used as homicidal gas chambers.

In May 1944 the problem arose again. On the 22th of that month the new chief of the Central Construction Office of Auschwitz, Jo-

thann, wrote a letter in which he stressed that the corpses of prisoners who had died in the camp would be removed every morning, so that there was no need for the construction of provisional morgues.[22] Jothann did not state explicitly that the corpses would be taken to the crematoria, but the context allows for no other explanation. The date of this letter is especially important. According to Danuta Czech's *Kalendarium*,[23] 62,000 Hungarian Jews were deported to Auschwitz-Birkenau between 17 and 22 May 1944; 41,000 of them were "gassed without registration," which means that the morgues of the crematoria must have been used as gas chambers day and night during the whole period. How could any bodies of prisoners who had died from natural causes during the same time be stored in these same morgues?

12) On 27 January 1945 Auschwitz was liberated by the Red Army. The Soviet soldiers found 8,000 prisoners whom the Germans had left behind, because they were too weak to be evacuated with the others. On 2 February the Soviet daily *Pravda* published an article by the well-known Soviet-Jewish war correspondent Boris Polevoi entitled "The Death Factory at Auschwitz." In this article, Polevoi spoke of a conveyor belt on which prisoners were killed by means of electric current. This conveyor belt was never heard of again. Polevoi also mentioned "gas chambers," but located them neither at Birkenau nor at the main camp Auschwitz I, but in the "east" of Auschwitz, where nobody has located them either before or after him. How do you explain that:

a) the Germans had not killed these 8,000 weak prisoners as "useless eaters";

b) that the Germans, who allegedly destroyed the evidence of their genocidal crimes, allowed 8,000 witnesses to survive so that they could tell the world what they had seen;

c) that the witnesses did not tell Polevoi about crimes they had seen but about crimes they could not have seen, as there was neither an electrified conveyor belt at Auschwitz, nor were there gas chambers in the eastern sector of the camp?

13) Can you adduce any documentary evidence proving that even a single Jew was killed in a gas chamber in any National Socialist concentration camp? If your answer is yes, please quote this document and publish a copy in the internet, so that we can analyze it together.

14) Are you ready to sign an appeal for an international expert commission, consisting of historians, architects, engineers, chemists, cremation experts, and air photo specialists, to evaluate the evidence for the alleged mass murders at Auschwitz and to publish their results in a detailed report? If your answer is yes, let us formulate the text of this appeal together!

15) According to the official version of the events, Belzec, Sobibor, and Treblinka were extermination camps where a huge number of Jews were murdered by engine exhausts. But during the war and in the immediate post-war period completely different reports were spread about what transpired in these camps. Here is a concise (and incomplete) list of the extermination techniques allegedly used in these camps:

Belzec: – Quicklime in trains[24]

– An electrified plate in a huge underwater basin [25]

Sobibor: – A black substance poured into the chamber through holes in the ceiling [26]

– Chlorine [27]

Treblinka: – A mobile gas chamber moving along mass graves, discharging corpses into them [28]

– Lethal gasses with a retarded effect allowing the victims to walk to the mass graves before swooning and falling into the graves [29]

– Pumping the air out of the chambers [30]

– Steam [31]

Any comment? (Please do not argue that it was impossible during the war to ascertain how the victims were killed; as late as December 1945, more than half a year after the end of the war, it was claimed at the Nuremberg trial that steam had been used at Treblinka to kill "hundreds of thousands" of Jews.[32])

16) According to "Holocaust" literature, the Sobibor "extermination camp" had a "gassing building" containing first three and later six gas chambers. This building was about 18 m long and was made of concrete.[33] How do you explain that two teams of qualified archeologists, the first one headed by Prof. Andrzej Kola of the University of Torun,[34]the second one by Israeli archeologists I. Gilead and Y. Haimi and Polish archeologist W. Mazurek,[35] were unable to find any trace of this building despite extensive digging and drilling on the territory of the former camp of Sobibor?

17) When the Germans found the bodies of over 4,000 Polish of-

ficers murdered by the Soviets at Katyn, they invited experts from several countries to inspect the site of the crime and to carry out autopsies. They then published a detailed forensic report about the massacre.[36] They did the same thing after discovering the bodies of over 8,000 Ukrainians shot by the Bolshevists at Vinnitsa before the war.[37] Do you know of any similar forensic reports published by the Soviets about mass graves containing the bodies of Jews who had been murdered by the Germans on the Eastern front? (I do not claim that no such reports exist, I simply do not know any, and I would like you to help me. In his enormous three-volume study *The Destruction of the European Jews* Raul Hilberg does not quote a single such report, which ought to make us pause, to say the least.)

Soviet Mouthpiece Journal in Late 1944: Only Some 3 Million Jews Exterminated

By Thomas Kues

In November 1944 the "Holocaust" was practically over. Himmler had supposedly ordered the gassings stopped, the alleged "gas chamber" of Auschwitz-Birkenau had ceased operating, Majdanek had been liberated and figured prominently in Soviet atrocity propaganda, the area containing the few remains of the Treblinka "extermination camp" had been occupied by the Red Army. By this point in time at least 95% of the mythical 6 million Shoah victims had already perished.

In this context it is interesting to take a look at what a Soviet mouthpiece published in the West, the American Communist monthly *Soviet Russia Today* (previously published under the title *New World Review*), had to say about the number of Jewish losses in its issue of November 1944. This publication regularly featured writings of Ilya Ehrenburg and Vassili Grossman as well as commentaries on the progress of the war from Soviet generals. Under the heading "Rehabilitation of the Jews in the USSR," Theodore Bayer writes (p. 28):

"Almost four-fifths of the Jewish population of the USSR lived in the war area. Almost three million of the Soviet Jews lived in the Ukraine and Byelo-Russia which were occupied by the Germans and another million in the Baltic countries, Bessarabia and the Crimea and other parts of the RSFSR reached by the Germans. [...] Realizing the special danger facing the Jews under the German yoke, Soviet authorities put the task of evacuating them second only to the evacuation of women and children. Thus, with super-human effort, the Red Army men and officers and civil authorities managed to *evacuate about fifty per cent of Russian Jews as well as Jews who fled from Poland into Russian territory*. Counting the Jews remaining in the liberated Soviet regions including Bessarabia, Bukovina and the Baltic countries, the present Soviet Jewish population may be estimated at *between three and one-half to four million people*. Before the war the total Jewish population of the world was estimated to be about 15,500,000 people. About two-thirds were in Europe and the Asiatic part of Russia. The other one-third was mainly in the United States, with the rest scattered in Canada and Latin America and about 400,000 in Palestine. Subtracting the tragic figure of *over 3,000,000 Jews exterminated by the Nazis*, this would leave about 3,000,000 Jews in Europe outside of those in the USSR, England and the two or three neutral countries. The Soviet Union in liberating Romania and Hungary from the Nazi invaders is setting free areas with large Jewish populations. Some estimates place the number of Jews surviving at a much lesser figure. However, according to the above calculations, the Jewish population of the world will amount to a little over 12,000,000 people—*a loss of about 3,500,000* including deaths in the armed services, partisan armies and the underground of

the United Nations.[?] According to these figures, a third of world Jewry will be citizens of the USSR." (emphasis added)

Only a month after the above quoted article was published, the Soviet-Jewish chief atrocity propagandist Ilya Ehrenburg stated in the Soviet foreign-language press that the Jewish victim figure amounted to 6 million (cf. J. Hoffmann, *Stalin's War of Extermination 1941-1945*, Theses & Dissertations Press, Capshaw (AL) 2001, pp. 189, 402f), and the previous calculations referred to by *Soviet Russia Today*—which which must have been recent ones, since Bessarabia was taken by the Red Army in late August 1944 and the Baltic offensive began on September 14—were thrown down the memory hole.

The figure of nearly 5 million Jews living in the USSR at the beginning of Operation Barbarossa, whereof approximately 4 million Jews were in the territories later occupied by the Germans, is at least partially backed up by the *American Jewish Year Book*. In volume 43 (1941-1942) we read on p. 663:

"On the date of the invasion, June 22, 1941, half the Jewish population on the continent of Europe, estimated at well over 9,000,000, resided in Russia and Russian occupied areas, while the other half lived in Germany and in countries and territories occupied or dominated by her. Figures for Russia published in October, 1940 showed a total Jewish population of 4,600,000 divided as follows:

Old Russia... 3,000,000
Polish Areas... 1,000,000
Lithuania (excluding Vilna)... 200,000
Latvia... 100,000
Bessarabia... 200,000
Northern Bukowina... 100,000"

These figures are given in round numbers and we must, therefore, assume them to be approximations. A more likely figure would be 4,700,000, which would account for the Jews in Vilna and Estonia as well as for the additional 20,000 Jews in Old Russia as enumerated in the census of January, 1939.

It should be noted that it is not made explicitly clear by Bayer whether the 4 million mentioned included the Jews in the eastern part of Poland annexed by the Soviet Union in 1939, but given that we are dealing with a Soviet mouthpiece, it seems likely that this part of Poland was regarded as part of the USSR. As for the number of Jews originally present in the parts of the USSR not reached by the Germans (no doubt included in the figure for "Old Russia" presented by the *AJYB*), it is well known that they were far outnumbered by the Jews in the western parts. According to the 1926 census, the Jews in the Asian part of the RSFSR, the Transcaucasian Republic, Turkmenistan and Uzbekistan totaled merely some 152,000, while there were some 171,000 Jews in the eastern part of European Russia (cf. *AJYB*, vol. 40, 1938-1939, p. 546, 548). The 4 million figure therefore appears to be sound.

Bayer writes that the Soviet authorities managed to evacuate "about fifty per cent" of the Jews in the western part of the Soviet Union. This would mean a total of some 2 million evacuees. As German historian A. Hillgruber writes,

"The estimates of the number of Jews in the Soviet Union in 1941 vary with a difference of over one million. This is foremost due to the unanswered (and now hardly answerable) question of how many Jews were able to escape before the Germans [arrived in] the unoccupied territories of the Soviet Union. The estimates range between 2.655 million to 1.6 million" (Gerd R. Ueberschär, Wolfram Wette (eds.), *Unternehmen Barbarossa*, Schöningh, Paderborn 1984, p. 228, note 6).

Wilfried Heink has brought together a number of estimates made by Holocaust historians and Jewish authorities: "Raul Hilberg 1.5 million, Yitzak Arad 1 to 1.1 million, Solomon Michoels (of the Jewish Antifascist Committee, the JAC) 2 million, Yisrael Gutmann and Michael Berenbaum estimate 1.5 million" (W. Heink, "Well, where are they then?", online: http://www.tinyurl.com.au/bcw). Thus while the number of evacuees implied by *Soviet Russia Today* is very high and might have been exaggerated in order to put the Soviet regime in the best light possible, it is more or less within the same magnitude as the figures espoused by prominent Holocaust historians such as Hilberg, Gutmann and Berenbaum. All this of course indicates that the calculations referred to were not conjured up out of nothing by Soviet propagandists, but based on actual statistics. The origin of the estimates presented by Theodore Bayer, however, remains an enigma. Undoubtedly they were relayed to the journal from some official Soviet source, like the bulk of its contents, but from where exactly? Were the same calculations presented in more detail elsewhere? Clearly more research is needed on this issue.

I Tried to Place a Holocaust Denial Ad

by Mike Smith

Producer, "One Third of the Holocaust"

I watched as Bradley Smith pulled two major public relations coups in the 2009/10 school year. The first was publishing his ad in the *Harvard Crimson*, which alerted the entire Harvard University community, and via CNN a national audience, to revisionism. The second was this spring via a 75-dollar, seven-word ad Bradley ran in the *Badger Herald* at University of Wisconsin at Madison. This ad created a huge brouhaha with front page articles and numerous editorials, including one from the Chancellor of UW-Madison, Biddy Martin, and following her, the director of the US Holocaust Memorial Museum itself, Sara J. Bloomfield.

I decided I would submit my own ad in the online edition of the *Badger Herald. The Badger* had posted a video of a UW forum where Bradley's "holocaust denial" ad was criticized, and from that I understood that there would be new guidelines, a new framework for how the paper deals with controversial ad submissions.

From the gist of the video, I felt that the ad I had in mind would easily pass their new guidelines. The paper's editor, Jason Smathers, had stated that they had looked at Codoh's website and that it does not rise to the level of "inciting violence." There was a suggestion in statements he made that with the new guidelines being worked out, Bradley's ad might still have been published. In other words, Smathers stated that they let Bradley's ad in without any structured guidelines, but the future guidelines might be structured in such a way where his ad would have been published anyway. http://www.tinyurl.com.au/bco

My idea was to place an ad in the *Badger Herald* that did not promote Holocaust denial. That if anything, it would give the appearance of putting down Holocaust denial. My ad was to run three days in the print edition at a total cost of $750. It solicited rebuttals to my video "One Third of the Holocaust."

Here's the text of the ad:

Refute Holocaust Denial Lies!

Seeking Rebuttals to a Holocaust Denial Video.

We are seeking rebuttals to a 30 chapter video called "One Third of the Holocaust" found at our website at *holocaustdenial-videos.com*. We are looking for tenured professors at UW to choose a single episode and write a rebuttal. All rebuttals will be published unedited in their entirety in the rebuttals section at holocaustdenialvideos.com

Rules: At least half of the essay must focus on refuting the specifics of the chosen episode. Suggested chapters for areas of expertise: Chemisty: chs. 2,4,10; Law: chs. 1,5,8,22; Physics: chs. 4,10,11,20; History: chs. 1,5,9,17; Biology: chs. 2,4,7,23. Engineering: 6,10,15,18. We'll publish the text or link to rebuttal text on your website. Email rebuttal to *emaildeleted@yahoo.com.* We rank in the top 10 at Google for searches for "holocaust denial" and your rebuttal gives people who find us this way access to an opposing view from a qualified professor, who heeds:

"I hope you will combat lies and distortion with education." -- Biddy Martin in Op Ed in this paper on 3/2/2010.

Biddy Martin, a professor of German, is the Chancellor of U. Wisconsin-Madison.

So that was the ad I submitted. I got the runaround for a month but finally got my answer from their display ad department after it went through their new review process. The email stated:

"I'm sorry that your ad does not meet our standards and we will not be running it."

Intellectual Cleansing at the Mises Institute

by Bradley Smith

The elegant and brilliant N. Joseph Potts began contributing to *Smith's Report* in January this year (issue 168) with his "Free-Riding on the Juggernaut of Conscience." He followed that with "Fighting Hatred One Lie at a Time" (issue 169) and "'Intellectual Cleansing'—The Tyranny of Opinion" (issue 170). Then, alas, I lost him. The culprit behind this loss appears to be some repressive soul/s at the Ludwig von Mises Institute of Auburn, Alabama, which is disappointing in itself as the Institute displays the motto "Proceeding ever more boldly against evil" on the home page of its blog.

Joe began his (third) "career" as a political commentator on the Web site (*http://tinyurl.com/y5ahrqp*) of the Mises Institute in 2003 at the ripe old age of 58 with a review of a book that questioned whether democracy was consistent with individual freedom. From there he went on in further articles to assault any number of "sacred cows," including global warming, US (military) foreign policy, foreign aid, the war on drugs, and even "fair-trade" coffee. All these attacks were sanctioned—even promoted—by the Mises Institute,

And then—he touched the "third rail" of political commentary—not anywhere near the Mises Web site, mind you, but 'way over here, on CODOH, on amazon.com, and on Wikipedia, where he advanced the cause of fair, dispassionate discussion of the historical questions regarding the Holocaust. He did this, as his idol Ludwig von Mises would have done, under his *own name*, and that was his undoing.

Someone who does not use his own name, on the Web site Holocaust Controversies, devoted a good deal of skill and time to cataloging all the efforts conducted openly under the name N. Joseph Potts and misrepresenting them under a post (http://tinyurl.com/y62uzwm) titled "'Mises Daily' Columnist Is a Holocaust Denier." The "D" word! The poster (no need to cite his fake name) presented Potts's article in *Smith's Report* for January, "Free-Riding on the Juggernaut of Conscience," as "hateful," omitting to mention that the hatred it did promote was directed against frauds and fakes horning in on the sympathy and support we all do feel toward actual victims of World War II. He even quoted a passage about Rudolf Höss's having been executed for the alleged misuse of a disinfestation fumigant (Zyklon-B) supplied to his camp for the welfare of its inmates as denial. That and other quotes in the amply documented post give the lie to the post *on the face* of the quotations themselves, but most won't read them closely enough—they will just read the rabid ranting of the discoverer of yet another (they're everywhere) Holocaust Denier.

Such would seem to be what Jeffrey Tucker, Editorial Vice President of the Mises Institute, or someone (a large donor) who could get to him, did. On March 31 an unsuspecting Potts posted on the Mises Blog a commentary on a book about global warming. Tucker quashed that post a short time after it appeared, and sent Potts, who had been blogging (http://tinyurl.com/y5kn5dc) on Mises without incident since January 2005, a message explaining that his blogging privileges had been lifted because of the "public profile" he had acquired in connection with a matter that was "just not our issue." The matter was *not* global warming, on which the Institute had happily carried Potts's articles and blog posts for half a decade. It was … you know.

When we carried Potts's first article on *Smith's Report* (mentioned and quoted at length in the post that "outed" him), I asked him whether he wanted to use a pseudonym for his byline. Not a word of it—Potts said he stands by his positions and takes personal responsibility for them. Earlier, to find out whether he was being punished personally or just suffering the suppression of his name as associated with "that issue," he asked Tucker if he might continue blogging on mises.org under a pseudonym. Nope. He himself is the *persona non grata*, no matter whether others know it is he. It's clear that Potts didn't anticipate the buzz saw he was walking into with our subjects and our adversaries.

His failure to appreciate the viciousness of some of our opponents is especially ironic in view of the articles in *Smith's Report* for February and March with which he followed up "Juggernaut." The first reviewed the totally uncalled-for

accusations made on the Nizkor anti-revisionist Web site against someone who correctly quoted one of the two sets of figures presented in the World Almanac for 1949 for the Jewish population of the world. The second article virtually told the larger story of which Potts's sad tale forms a part: "Intellectual Cleansing—the Tyranny of Opinion," in which, ironically, he compared Holocaust revision with global warming, the very subject on which he became practically the dominant voice on mises.org.

As may already be evident, Potts has had many interests in his long life, and typically has pursued them extensively, and often concurrently. Most have a whiff of controversy about them. Take Corvairs, the air-cooled, rear-engine cars produced by now-government-owned General Motors from 1960 to 1969. Ralph Nader exposed the near-genocidal tendencies GM wantonly engineered into that death trap in his 1965 best-seller, *Unsafe at Any Speed*. Almost two million Corvairs were made, and in them, thousands of people, even whole *families* of innocents died tragic deaths, all for the enrichment of GM, as Nader explained it in his book. And where does our man Potts stand in the face of this hideous carnage? Why, in his own 1966 Corvair Corsa, wantonly driving it about the streets of his home town, endangering himself, members of his family, and the motoring public that shares the road with him.

All the while, Potts has authored numerous articles in the national Corvair magazine advocating the preservation and, yes, the *driving on the public road* of this monster machine, furthermore expressing admiration for the people who do this and the machine itself! If Potts has been outed for this on Ralph Nader's blog, either the Mises Institute hasn't taken note of the atrocity, or perhaps acquiring a "public profile" as one who owns,

> ***Rothbard, like Mises, was a non-practicing Jew, and his remark upon meeting me clearly showed that he knew who I was and that I was a Holocaust revisionist. As I sat down next to him in a booth at a gathering in a restaurant and was introducing myself, Rothbard cut me short with a smile and his proffered hand saying: "I know who you are, Bradley."***

drives, and works on a most disreputable automobile nonetheless accords with the Institute's otherwise notably narrow definition of acceptable behavior on the part of its bloggers.

With his recent experience, Potts has confided to me a new fear that keeps sleep, even emotional calm, far outside his grasp: that he'll receive an e-mail from the editor of the Corvair magazine that Holocaust revisionism—or Austrian economics—or *both* of them, are "just not our issue," and barring him after 15 years of driving and writing about Corvairs from ever contributing again to the sacred pages of the magazine. Censorship, once accepted as a pre-emption of discourse, has a way of spreading, like cancer.

> The Ludwig von Mises Institute has come a long way from its origins in California in the 1980s. It adopted as its motto a quotation from Virgil that Mises himself supposedly adopted early in his embattled, iconoclastic career. In English, it comes out as, "Do not give in to evil, but proceed ever more-boldly against it." That same motto, obviously, would serve CODOH well—indeed, better than it now serves the Mises Institute. Perhaps because I lived in California at the time, I happened once to meet the man who was then the leading light of the Institute, Murray Rothbard. Rothbard, like Mises, was a non-practicing Jew, and his remark upon meeting me clearly showed that he knew who I was and that I was a Holocaust revisionist. As I sat down next to him in a booth at a gathering in a restaurant and was introducing myself, Rothbard cut me short with a smile and his proffered hand saying: "I know who you are, Bradley."

Although I don't know Rothbard to have written specifically about the Holocaust, he is known to all as a keen revisionist of economic history, and everything about his behavior on this occasion expressed to me his full respect for what I was then, as now, promoting. He, unlike the crew that has succeeded him at the Mises Institute, clearly understood, and lived, Virgil/Mises's motto for which we at CODOH have so much regard.

Our former writer is reluctant to continue his contributions to *Smith's Report*. I don't blame him. Like many another hostage, he is stayed by considerations of the welfare of the innocent members of his family, who he now understands would likely be made to suffer because of this work. His older son is just starting out in the entertainment field in Chicago, while the younger aspires to a career in journalism on the West Coast. Continuing to expose himself here would only lead, sooner or later, to the exposure of his family elsewhere.

I wish him well.

Inconvenient History: A Quarterly Journal for Free Historical Inquiry. Volume 2, Number 2 is now online.

In this issue:

Thomas Dalton wraps up his two-part series on Joseph Goebbels.

Carlo Mattogno takes a revealing look at the origin and functions of the Nazi concentration camp at Birkenau.

Thomas Kues introduces a new series that will look at the evidence for the presence of allegedly gassed Jews living in the occupied Eastern Territories.

And we can announce the addition of two new columnists.

Michael K. Smith, author of "Portraits of Empire" and "The Madness of King George," joins us with a consideration of David Irving 10 years after the now infamous Lipstadt libel trial.

Jett Rucker, our new assistant editor, compares the trial of Captain Wirz, who ran the Civil War camp at Andersonville, with Rudolf Hoess, the commandant of Auschwitz.

This issue is rounded out by a look at the Katyn Forest Massacre, Chip Smith on Literary Hoaxes, and L.A. Rollins's Profile of John T. Flynn.

Richard A. Widmann, Editor

Smith on YouTube

Most of you know, but some may not, that YouTube facilitates the uploading of videos and other filmed material onto the Internet. According to Wikipedia it is now the third most visited website on the Internet, behind Google and Face book.

In May 2010 it is reported that YouTube was serving more than two billion (billion) videos a day, "nearly double the prime-time audience of all three major US television networks combined."

YouTube makes it possible for anyone with an Internet connection to post a video that a worldwide audience can watch within a few minutes. Because of the range of topics covered by YouTube, it has turned video sharing into one of the most important parts of Internet culture.

Well, this being the case, though we have no experience working with YouTube, we have now uploaded 29 videos with Smith addressing this and that. They range in length from two to ten minutes each. Each links to CODOH.com and specific revisionist documents. This isn't something I would have planned to do, not something that I really look forward to doing, it's another responsibility, more work, but it does appear to have value with regard to the forwarding of revisionist arguments. So, I feel obligated to do it.

To date our videos have been viewed 19,000-plus times. Not much in the great scheme of things, considerably better than a stick in the eye.

Following is the text to the notes I used for my last YouTube video titled: "The Palestinians are Doing it all Wrong."

I want to say up front here that I'm aware of the fact that what I understand is always a lot less than what I don't understand.

Which leads me, oddly enough, to the Gaza flotilla story.

But first, I want to read a couple three paragraphs of an opinion piece I wrote in 2001 titled "The Palestinians Are Doing It All Wrong." It was during a time of much fighting and cruelty between Palestinians and Israelis. I argued then that it might be well if Palestinians were to replace suicide bombings and mortar attacks with some kind of non-violent action.

I wrote:

"Everyone with a heart in his breast sympathizes with the Palestinian people in their struggle against Israeli power, influence and brutality.

"The courageous, self-sacrificing young Palestinians who volunteer to make bombs of themselves to kill Israelis are celebrated as heroes by Palestinians. In a traditional sense they are. Once upon a time we had a man ourselves who regretted that he had but one life to give for his country.

"The U.S. Congress has bankrolled the entire enchilada from the beginning and is still at it. Don't kill Palestinians with your own hands. Fund Israelis with another hundred billion dollars and they'll kill everyone who gets in their way. They'll do it for themselves, and they'll do it for the moneymen too. As Americans, what are we thinking of?

Those young Palestinians who are willing to die as human bombs would certainly be willing to risk

their lives – and that is what it would amount to – by just marching, just sitting down, just saying no to the deliberate killing of civilians, no to the initiation of violence, and no to their own inner rage."

Today then—today—we have the Gaza Flotilla story. We all know the outline of the story.

On 31 May the Israeli military intercepted the Gaza Flotilla killing, perhaps murdering, at least nine of those on board. It cannot be demonstrated that the flotilla was transporting any arms. The Israelis were armed to the teeth, thanks to the U.S. Congress.

The global reaction to this event was to highlight the unending victimization of the Palestinians at the hands of a brutal Israeli State.

It was one more demonstration of how Israel itself has become the primary source for anti-Semitism throughout much of the world.

And now, what do we have? We have Gaza Flotilla follow-ups.

According to news reports, one Iranian ship has already left for Gaza on 12 June.

Two other Iranian ships organized by Iran's Society for the Defense of Palestine are scheduled to depart shortly.

Two Lebanese organizations—Journalists without Borders and Free Palestine—are sponsoring a ship with at least 50 journalists and 25 European volunteers on board, including European parliament members, to challenge the heartless Gaza blockade.

The Turkish "humanitarian relief fund" (IHH), one of the backers of the original Gaza flotilla, says it will send six more ships to Gaza in July.

A German organization called Jewish Voices for a Just Peace is sponsoring a ship with 14 activists aboard, scheduled for departure in mid-July.

Free Gaza, the group that sponsored the original flotilla, and Viva Palestina, a UK-based group, are planning another convoy of 10–15 ships, slated to leave for Gaza by October. And that is the point.

The Gaza Flotilla has created a new public environment internationally. The victimization of the Palestinians by the Israeli State is being publicly acknowledged on a level that it never has been before. All over the world the brutality of the Israeli State is publicly acknowledged even beyond where it was acknowledged before. All over the world the contempt for human justice by the Israeli State is publicly recognized on a scale never before acknowledged.

All of this accomplished, for the moment, without killing one man, women or child. Without destroying one building or one tree. Without attempting to destroy a free exchange of ideas, without which every culture becomes a toxic affair.

This time we hear hardly a whisper of Israeli functionaries trying to morally justify Israeli behavior by referencing the Holocaust story. Even the most passionate Exterminationists do not believe such references can function in the scenario created by the unarmed Gaza Flotilla.

I think ten years ago, then, I understood something about the value that non-violent protest might hold for the Palestinians. At the same time, I am aware that what I understood then was less than what I did not understand.

We'll have to watch as the Gaza Flotilla scenario plays itself

THE DEATH OF THE HOLOCAUST?

In the aftermath of the Gaza Flotilla debacle, Israeli intellectual Uri Averny writes that nobody in Israel seems to have noticed until now "the death of the Holocaust."

"In all the tumult this affair has caused throughout the world, the Holocaust was not even mentioned."

Codoh.com, the Forum, *Inconvenient History*, *Smith's Report*, and now Youtube. It all adds up. It's not always a pleasure, sometimes it's burdensome, but the obligation remains what it is.

Thanks much for your support.

Bradley

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Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of *Smith's Report.*

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